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found only in the ablest books. We see no reason, however, why the author, having constructed a logical analysis, ignoring arbitrary chapter divisions, should then have placed his summaries at the beginning of the several chapters. The series of practical remarks which are occasionally added—unfortunately at the end of the chapters, instead of at the close of a section of the epistle—adds to its value for some Sunday-school teachers who will use it, but is not calculated to cultivate a just conception of what interpretation is. E. D. B.

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**An Introduction to the Literature of the Old Testament.** By S. R.

DRIVER. Sixth edition, revised and enlarged; reset. New York: Chas. Scribner's Sons, 1897. Pp. xi+576. \$2.50, *net*.

The sixth edition of Professor S. R. Driver's *Introduction to the Literature of the Old Testament* is entirely reset, revised and enlarged. In addition to the former prefaces considerable new material is gathered in the preface to the present edition, particularly in reference to the progress of critical thought in Europe and America. Many indications of the growth of a more favorable sentiment toward critical studies are pointed out, and the regret is expressed that to so large an extent the treatment accorded critical results by conservatives is marked by "rhetorical depreciation and invective." Comments are made upon recent works both critical and archæological. The changes in the body of the work are not extensive, but serve to bring the discussion up to date by the addition of fresh literature to the admirable summaries at the heads of the different divisions, and by certain changes and additions in the text of the chapters. Among the additions noted in a rapid glance through the book may be seen remarks regarding the Holiness Code (pp. 51-9), the parenetic aim of the author of Deuteronomy 32 f. (p. 71), the Mosaic character of Deuteronomy (p. 91), the relation of Deuteronomy 5-26 to other parts of the book (pp. 93 f.), the character and date of the song of Moses, Deut. 33 (p. 98), remarks on Isaiah 18 and the literature dealing with it (p. 215), Isaiah 24:27, dating from the restoration, with quotations from Cheyne's *Introduction* (pp. 221 f.), the formation of the book of Jeremiah (pp. 271 f.), the reversal of the opinion expressed in the former edition on the date of Zech. 9-11 (pp. 349-51), the bearing of the recently discovered Hebrew original of Ecclus. 39-49 on the language of Qoheleth, grammatical and syntactical notes on Chronicles (pp. 538 f.). In addition, one notices the enlargement of the indexes, and

the addition of an index of English words and phrases to the Hebrew index. The additions to the book bring the number of pages up to 554, thirty-four more than the former editions contained, but the paging of the older edition is preserved by figures inserted within square brackets. The notation of passages is improved by the system of raised figures for verses. This edition, which contains the material prepared for the translation of the *Introduction* into German by Professor Rothstein in 1895, is now thoroughly satisfactory as a compendium of needed materials on Old Testament introduction. H. L. WILLETT.

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**Outlines of Jewish History from Abraham to Our Lord.** By FRANCIS E. GEGOT, S.S., Professor of Sacred Literature of St. John's Seminary, Boston, Mass. Boston and New York: Benziger Bros., Printers to the Holy Apostolic See, 1897. \$1.50.

This book is a volume intended for theological students, published with the approval of the ecclesiastical censor and with the imprimatur of the archbishop of Boston. It deals only with the briefest outline of the history, as its 372 pages would scarcely permit of more. The preparation of the material shows painstaking care and a fairly large use of competent authorities. There is manifested here and there a disposition to look at both sides of critical questions, but for the most part the rigidly conservative view is taken, for which perhaps apology may be made in view of the purpose of the book to afford a brief treatment of the theme for students. Yet, one may question whether an author who is dealing with materials which many of his readers will never seriously consider again has the right to disregard views which, in many cases, are rapidly superseding those advocated. There is observed a disposition to magnify somewhat unduly the earlier individual narratives treating of the lives of the patriarchs at the expense of a fuller statement regarding the much more important periods later on, especially the exile.

It is taken for granted that the laws of Israel are Mosaic, not alone in character, but in date. This perhaps finds some justification in the emphasis placed upon the ecclesiastical idea by Roman Catholic writers in the treatment both of the Old Testament and the New. There is the tendency throughout the book to emphasize the typical elements in the Old Testament in accordance with the older views of the relation of the Jewish to the Christian economy. In accordance with this view such characters as Joseph, David, etc., are made the